

# The Lamenta-

cion of a Christian / against the  
Citie of Condon / made by  
Roderigo Mors.

Anno Domini M . D . XLII.



Let them be abasshed and ashamed/  
that seke after my Soule : Let  
them be put to flyght and  
shame that wyll me  
enel. psal. 70.





# The Lamenta-

cyon of a Chriſtynan / agaynſt  
the Cytye of London.



**O**rd God Father of  
mercye and God of all con  
ſolacyon / What hert can  
not lament to ſe the Teſta  
ment of thy onely ſonne /  
our full and onely redeamer Jeſus Chriſt /  
thus reſuſed and troaden vnder ſoate / Yee  
althoughe God haue geuen our Kyng ſo  
che an hert to ſet it forth with his pre  
uyledge / yet the great part of theſe inor  
dynate ryche ſtyfnecked Cytezyne wyll  
not haue in their houſes that lyuely  
word of our Soules / ner ſuffer their ſer  
uantes to haue it / neither yet gladly reade  
it or heare it read / but abhorreth and diſ  
dayneth all thoſe which wold lyue accor  
dyng to thy Goſpell / And in ſteade ther  
of they ſet vp and mayntene Idolatrye  
and other innumerable wyckednes of  
mans inuencyon dayly commytted in the

## The lamentacyon agaynst

O cytye of London/and reformacyon ne redresse not studyed for wherby to expulse vyce and encrease vertue/ner no pollytyke inuencyon for the commewelth/ No no/their heades are so geuen to seke their awne particular welthes onely/that they passe not what priueledges they lose/ to the great damage of the commewelth/ ne no godly prouysyon for the poare/ whych thyng aboue all oather infydelytye schall be your damnacyon/as apereth Matth.25. Where Christ saith/ I was hungrye/ and ye gaue me not to eate/ I was thurstye/ and ye gaue me not to drynck/ I was syck and in prison/and ye vysyted me not/etct. For non doynge these thynges shall Christ saye. Go ye curssed chyl dren in to euerlastyng fyre prepared for the deuell and his Angels. Reade the text/ and there ye shall se what schall be layed agaynst you at the great daye of t<sup>he</sup> Lord. And there ye shal also se/that ye shall not be enquiryed of many vayne folysh and superstitious thynges of your awne inuencyons/and of your popish pryestes of Baal/whether ye

## the Cytie of London.

ye haue done them or not / No no / they  
shall be greatly to your dammacyon. O  
Lord God how is it possible for this Cy  
tye to expulse vyce / vnd to seke after ver  
tue / seyng they wyll not receaue thy Gos  
pell / which is the word of everlasting ly  
fe / and the onely thyng hat leadeth vs in  
to all trueth / No Lord / they cannot be  
contented / not onely to denye the receate  
therof / But also the greatest part  
of the Senyours or Aldermen / with the  
multitude off the inordynate riche / euen  
as the multitude of the Jewes cryed out  
against Christ / taking part with the hy  
ghe pryestes / sayng / Matth. 27. Crucifye  
him / euen so doth the riche / with the  
greatest multitude of the Cytie of  
London / take part and be fully bent with  
the falsse Prophetes the Busschoppes  
and other strong / stoute and stourde  
priestes of Baal to persecute vnto deeth  
all and euery godly parson / which other  
preacheth thy word / or setteth it forth  
in wrytyng / if thou delyue r them not  
from their wycked snares / euen as dyd  
their forefathers the pharisees by thy



## The Lamentacyon agaynst

Sernauntes the prophetes and also thapostles Matth. 23 etc. O lord God how blynde be these Cytezins / which take so greate care to prouyde for the deed / which thing is not commaunded them / nor auayleth the deed / no moare than the pyssyng of a wrenne helpeth to cause the see to flowe at an extreme ebbe / but is the worck of Mannes awne inuencion and Imagynacyon / accordyng to the sayyng off the prophete spoken of in Math 15. In vayne worship and serue they me with the innencyons and imagynacyons of men / etc. Thus folow they their awne imaginacions prouiding for the deed vns commaunded / and leue prouiding for the poare lyving / which the Scripture most earnestly teacheth and commaundeth / as appereth in the prophete Esai. 58. Ro. 12. 15. Lu. 14. Deut. 15. 2. Cor. 9. Pro. 21. And that which shall be layed to your charges / as is afore sayde / for non doing. and the reward off everlastyng lyfe to them which for their powers haue prouided to do for the Wedow and fatherlesse / which is to be vnderstand off all powers  
eye

## the Synne of London.

tye / as well presoners as those that be  
abroade. Oh Lord God how is it possi-  
ble for this people to prayse the aright /  
or to seeke thy glorye / which when they  
be in trouble or plaged rightfully of the  
other by dryeth / moysture or pestilence  
or any soche lyke / they do not as the chil-  
dren of Israel dyd / when they sawe their  
awne iniquytye / repented and forsoke  
their idolatrye with all their vayne and  
falsse Gods / and onely called to the lord  
GOD off hostes / and so obtayned /  
as it appereth in the booke of the Judges  
the 3. 4. 6. 10. 11. etc. and in many other pla-  
ces off the Byble / And seyng Christ our  
onely redeamer teacheth vs in the .6. of  
Matthew / where he sayeth / when ye  
praye / saye / Our father which art in hea-  
uen / and so forth / and further saith also.  
Matth. 11. Come to me all ye that labour  
and are loaden (meaning with synne) and  
I wyll refresch you. O what a mercysle  
promes is this made to vs wretches / by  
him that is all holy / all myghty / all  
mercysle / and wyll fullfyll all his promes-  
ses euen as he is GOD aloane. How

## The lamentacyon agaynst

madde/ yee how wicked be we than/ to go  
to seke to cal or to crie to any other than  
to him alone? seying he forbyddeth vs  
in so many places off his holy testament  
sayng/ I wyll haue no other Gods in my  
syght/ I am a Ielouse God etc. Exod 20.  
But alas these styfnecked Cytezins wyl  
not come to this onely medyatour both  
G O D and man / but when they fele  
them selues worthely plaged/ which cometh  
off the onely/ than wyl they renne  
a gadding / yee a whorehunting after  
their falsse prophetes throughe the strea-  
tes once or twyse a weke/ crying and cal-  
ling to creatures off the created / with  
Ora pro nobis / and that in a tonge  
which the greatest part of them vnder-  
standeth not/ Vnto Peter/ Paull/ James  
and John / Marie and Martha / and  
I thinck with in fewe yeares / they wyl  
(withoute thy great mercye) call vppon  
Thomas wolsee late Cardinall/ and vppon  
the unholy ( and shuld saye ) holy  
maide of Kent. Why not/ as well as vppon  
Thomas Becket? What he was I  
neede not to wryte / It is meately well  
known



## the Cytie of London.

Knowen. The saying of the prophete **Isa.**  
29. recyted by **Mathew** the **Euangelist**  
in the 15. chap. is verifeyed in this people/  
With their lyppes they honour me / but  
their hartes are farre from me. Yee they  
beate their breth agaynst the ayer / as  
**S. Paul** saith 1. **Cor.** 14. and that in vayne  
Oh **Lord** confound them with all their  
falsse Prophetes and supersticyousnes/  
for they mynisch thy glorie as moche as  
in them lyeth. What is this gaddynge  
with **Ora pro nobis** vnto Creatures / of  
them which shuld onely praye vnto the/  
Is it ought elles but abhomynacyon?  
No suerly / and the Cytie neuer spedeth  
so euell as when they so renne a whores  
huntyng / and no maruell for they seke  
a wrong waye. Oh wicked people / do not  
ye se that both thapostles and aungels  
les refused to be worsshipped of men/  
but wold haue all the glorie geuen to  
**God** / as appereth in 3. chap. of the **Ac**  
**tes** of thapostles / and also in the 14. of  
the **Ac**tes when the priestes and people  
off **Listra** wold haue done Sacryfye to  
**Barnabas** and **Paull**. But when thap  
A v postles

## The lamentacion agaynst

postles Barnabas and Paull heard that/  
they rent their clothes and ranne in  
among the people / crying and. saying/  
Syr/Why do ye this? We are mortall  
men like vnto you/and preache vnto you  
that ye shuld turne from these vanytyes  
vnto the luyng God/These be thapost  
les woordes / reade the Chapter and ye  
shall se. Also S. John. fell downe at the  
fete of the Angell which opened to him  
the Secretes of God / and wold haue  
worsshipped the Angell / but the Angel  
forbadde him/saying/Se thou do it not/  
For I am thy fellow Seruant Apoca.19.  
and 22. Here ye se that both thapostles  
and Angelles refused to be worsship  
ped / but wold haue all the glorye ge  
uen to God when they were here vppon  
earth. Whether they do not lykewyse  
now seke all the glory to God / and not  
to them selues/Judge thou Ientell reas  
der. And thinke ye not/that if the blessed  
vyrgen Marye were now vppon earth/  
and saue her sonne and onely redeamer  
robbed of his glorye / whiche glorye ye  
blynde Cytezyns geue vnto her / Wolde  
not

## The Synne of London.

not she rent her clothes lyke as dyd the  
Appostles? Let the godly learned Judge  
that. Well/now shall ye heare what hap  
pened vnto the people of Juda/as appea  
reth in the 44. of Jeremye/ for setyng  
their awne inuencyons / and for offryng  
oblacyons with their forefathers kinges  
and heades vnto the Quene of Heauen/  
which was the mone/temptyng the lord  
so farre that the Lord myght no longer  
suffer the wyckednes of their inuencyon.  
Thus saith the prophete / Ye haue seen  
the myserye that I haue brought vppon  
Jerusalem and vppon all the Cytyes of  
Juda/so that this daye they are desola  
te/ and no man dwellyng therin / and  
that because of the greate blasphemyes  
which they commytted to prouoke me  
vnto anger / in that they went back to  
do sacryfyce and Worship vnto straunge  
Gods etc. And further moare the saide  
prophete saith in the same 44. chapter.  
Purposely haue ye set vp your good mea  
nyng/and hastely haue ye fullfylled your  
awne intent. What folowed in the ende?  
Verely destrucion/ Reade the ende of the  
same



## The lamentacion agaynst

same Chapter and thou shalt se. O most  
deare brethern for Christes sake geue cre-  
dyt to the Prophete / and not to the pro-  
phete onely / but also vnto the holyghost  
which spake in the Prophete / and than  
loke vppon your selues how ioyntly ye  
agree with the saide people of Juda.  
They called the moane the Quene of hea-  
uen / and ye call the vyrgen Marye Que-  
ne of heuen. Euen as the one is quene of  
heuen / so is the other. Yet be ye worssse  
than the people of Juda / for their faw-  
tes were wrytten for your ensample / And  
where as they called vppon one quene of  
heuen / ye call vppon many. How many  
Quenes of heuen haue ye in the letanye?  
Oh deare brethern be no longer deceaued  
with these falsse Prophetes your Bus-  
shoppes and their membres. Oh ye Cytiz-  
zens be ye so blind / that ye se not / that  
this is a blasphemye to God / and a mys-  
singhuig off the honour due to Christes  
bloud / to call vppon the creatures of  
God created ? to patch and pece them  
with him as to patch the pott with the  
poter? and as though he were a mercya-  
lesse

## the Cytie of London.

lesse God / and wold not heare but for  
their sakes : Yee and yet knowe not you/  
whether they heare you or not / as the ly-  
kelyhod is they do not / For ye haue no  
promes off them / but of Christ ye haue /  
as apereth John.14. Matth.7. where he  
saith / Ask and ye shall haue / Seke and ye  
shall fynde / Knock and it shall be opened  
vnto you etc. Thus leue ye the waye cer-  
ten for the vncerten / yee patch him with  
his creatures / because ye beleue not in  
him / ner haue the faith in him / that is  
of valure before God / Yee ye thynck he  
seyth not the Secretes of your hertes. O  
vnwyse people / shall not he that made  
the hert knowe the Secretes therof  
psall 94. Well I exhort you in the name  
of the lyuyng God to repent be tyme /  
Fall from your accustomed Idolatrye /  
and leue crying to your quene and quenes  
of heuen / and call onely vppon the name  
of the Lord / which made all / the God of  
Abraham / Isaac and Jacob / and searche  
the Scripture / and ye shall se how often  
he hath plagued the Chyldren off Israell  
for Idolatrye and whoredome / and all  
for

## the Lamentacion agaynst

for our ensample / Repent I saye ones  
agayne/ lest the Lord geue you wholly  
vp to your awne lustes/ as he did the hea  
then Rom 1. and visite you with part of  
the plages of Egypt / which ye haue al  
readye rightfully deserved. He is a mercie  
fulle God and suffreth long/ but when he  
stryketh he felleth to the ground.

Now to lament your blynd prou  
syon for the Deed / Alas it is more than  
blyndnes it self / For manifestly ye cast  
Christes merites aside/ in seking helth for  
the soules of your fryndes departed / by  
prouydyng an Idle lyfe for an vnlearned  
prest or two of Baall / trastyng in their  
praiers/ as though the pryestes had ouer  
plus of rightwesnes in them/ moare than  
serued them selues. Ye wyll saye/ No/ we  
trust to be saued by Christes passion I vt  
terly deny your trust/ it is vaine and falsse  
and withoute hope/ Or elles ye wold not  
seke so many supersticyous wayes / For  
Christ is the onely waye to the Father/  
and is alone sufficient. Heb:9.

Yee saye ye/ althoughe Christ be suffi  
ficyent/ yet ye wyll haue a priest to syng  
for



## the Synthe of London.

for you also/as it were for a wartack. Oh  
ye dispysers of the bothomeles mercede of  
God/ye whorehunters and robbers of  
Gods glorie. Is Christ a peeced God/or a  
patched redeamer? Doth not the Scrip-  
ture saye? Ther is no other name vnder  
henen wherein we maye be saued Act. 4. 13.  
How madd be ye than to seke or call vpon  
any other? The greate Substantys  
which ye bestowe vppon channtries/ob-  
bettes and soche other lyke dregges of  
that abhomynable whore of Rome/  
which most commenly ye geue for 3. cau-  
ses as ye saye fyrst/ that ye wyll haue  
the service off GOD maynteyned in the  
Church to Godds honour / and yet by  
the same seruyce is God dishonoured/  
for the Supper of the Lord is peruerterd/  
and not vsed after Christes institucyon/  
Matth. 26. Marc: 14. Luc. 22. 1. Cor. 11  
and so is that holy memorye turned in  
to a vayne superstitious ceremonyall  
Masse/ as they call it / which Masse is  
become an abhominable Idoll / and of  
all Idolles the most greatest / and neuer  
shal Idolatrye be quentched where that  
Idoll.

## The lamentacion against

Idoll is vsed after Antichristes institucyon. Daniel. 9. Matth. 24. which no doubt shal be reformed when the tyme is come that God hath appoynted/ even as it is vsed all ready in dyuers Cytyes of Germanye/ as Zurich/ Basyll and Strasburg and soche other/etc. Yee althoughe all the Antichristes in the wholle world wold saye the contrarye/ and all their discyples with them/ Yee althoughe they studye to set all the Prynces of the earth to geather by the eares to let that and sochelyke Godly redresses/ as it is their olde cast/ yet he sitteth in heauen that laugheth them to skorne/ and he shall make their wisdom folishnes 1. Cor. 1.

The Second cause is for redeaming your soules and your frindes/ which is also abhomynable. For who so euer wyll seke redempcyon/ Justifycacyon/ Salvation/ or to be made rightwises by the Lawe/ he is gone quite from Christ and his merites profyte him not. Reade the thrid chap. to the Rom/ and the fourth to the Hebrues/ the thryd to the Galath. and also Esai. 53. 1. Cor. 1. and there ye shall

## The Cytie of London.

see. Perchaunce ye wyll saye / ye seeke no  
soche thyng therby. Oh ye vnwyse and o  
pē dissembler. Wherfore then do ye it?  
Ye saie like as the Idolatrer now a dayes  
dothe if he set a candle before an Image,  
and Idol / He saith he doth not worship  
the image but God whom it representeth.  
For saye they / who is so folish as to  
worsship an Image? as who saye / no  
ne. I answer / Wherfore doth God in so  
many places of the Scripture forbydde  
vs to worship Idolles or images? as Ex.  
20. Deut. 5. Sapienc. 13. 14. and through  
oute all the prophetes / but that he knewe  
we ye wold worship them with your for  
refathers? Euen so ye / because ye haue  
not full trust in Christes merites / ye gro  
pe after vayne waretackes. If thou wylt  
set a candle before the Image of God  
thou must be diligent dayly to help thy  
neighbour accordyng to thyne estate.  
Which thing I haue touched before.

The thrid cause of your good intent  
is / that the profet of your goodes maye  
come to the pryestes / As though they  
were the peculyar people of God / and  
onely beloned / as in dede to those which  
preache



## The lamentacyon agaynst

preache the Gospell be the people bound  
to geue sufficient luryng/ For the word  
man is worthy of his reward/ Matt. 10.  
1. Timoth. 5. but not that their prayers  
can help the deed no moare than a mans  
breth blowyng in the sayle / can cause a  
greate Ship to sayle. So is this also be-  
come abhomynacyon / For those be not  
Christes ministres/ but the ministres of a  
rabble of dyrtie tradycyons and popish  
ceremonyes/ and ye fynd a soart of lustye  
Lubbers which be well able to labour for  
their luryng/ and strong to get it with the  
sweat of their face/ as the Scripture tea-  
cheth them/ Gene. 3. 1. Thessal. 4. And  
thus be you maynteners of their ideln-  
nes/ and leaue the syck/ the blynd/ the la-  
me and the prysoned vnholpen / which  
the Scripture commaundeth you to  
help ( The places be afore recyted ) ex-  
cept it be on the sondayes with a few  
halfpens/ or by perymele/ which helpeth  
lytle or nothyng/ But those blynde guy-  
des ye wyll geue .6. .8. yee 12. pounde yea-  
rly to one of them/ to syng in a chann-  
trye to robbe the luryng God of his ho-  
nour.

## the Vntye of London.

nour: We wyll saye vnto me / What are  
thou that callest these thynges dyrtie  
tradycyons/and popish ceremonyes / see-  
yng the Kinges grace forbyddeth them  
not/and vseth part of them him self? I  
answer/that ye vse many thynges contra-  
rye to the Kinges iniuncyons/ And if it be  
so that GOD throughe the Kyng hath  
cast oute the deuell oute of this realme/  
and yet both he and we suppe of the broth  
in which the deuell was sodden/and that  
God hath yet not opened the eyes of the  
Kyng to set all thynges in right frame/  
and vtterly to breake doune the serpent/  
as Ezechias the kyng dyd. 4. Reg. 9. and  
as kyng Asa dyd. 2. Chro. 14. take it thus/  
that euen your iniquitye with calling vp-  
pon vayne Goddes/and sekyng saluacyon  
on by a wrong waye / is the verye cause  
that God closeth vp the eyes of the kyng  
that he heareth and vnderstandeth not/  
and seith but perceaueth not. But for  
the reuerence of Christes merytes sake/  
where as ye haue walked / some in very  
simple ignorance/ and some in wilful or  
obstinate ignorance / and groped in ty-

## The lamentacion agaynst

past after a wrong waye/ darck/ croked/  
hard and endles/ now seke the right true  
and onely waye which is light/ streight  
and easy to fynde/ that is to saye / Christ  
the onely Messias/ and redresse these thin  
ges easy to be done. Turne your chaun  
tries and obbettes from the profettes of  
these Beerevolues whelpes / which can  
nether help the soules of your fryndes de  
parted/ ne yet yourres/ after GOD hath  
taken you from this lyfe/ And Scripture  
ye haue none to conrage you / but onely  
your awne inuencyons/ and agaynst you  
are places innumerable / and specyally  
Roma .14. where the Apostle saith/  
What so euer is not of faith is synne/  
your Chauntries and Ceremonyes are  
withoute Goddes Word / and so must  
they be withoute faith / Ergo they be  
synne/ Bestowe them therfore from henc  
eforth vppon the true image of Christ/  
which is vppon the poare / the syck / the  
blynd/ the lame/ the presoner/ etc. Oh ye  
Cytizens if ye wold turne but euen the  
profettes of your chauntries and obbet  
tes to the fyndyng of the poare / with a  
pollye



## the Cytie of London.

pollytique and godly prouysyon/where  
as now London beyng one of the flow-  
res of the world as touchyng worldly  
richeſſe/hath ſo many/ yee vnnumerable  
of poare people/ forced to go from doare  
to doare/and to ſyt openly in the ſtreates  
hedgyng / and many not able to do ere o-  
ther/but lye in their Houſes in moſt gre-  
nouse paynes/and dye for lack of ayde of  
the riche/to the greate ſhame of the Cy-  
London) If ſaye I/ye wold redreſſe theſe  
ſe thinges/as ye be bounde/ and prouyde  
for the pore / ſo ſhuld ye be withoute the  
clamour of them/which alſo cryeth vnto  
God agaynſt you/and which he well hea-  
reth / And then where as now ye haue an  
hundreth extreme pore people ſhall not  
be one/ and in ſo doyng your awne goos-  
des ſhall not be a wytnes agaynſt you at  
the great daye of the Lord / as it wyll be  
agaynſt your forefathers for non prouy-  
dyng for the pore / Beſyde that/what a  
Joye ſhall it be to ſe your brethern well  
prouyded for? Reaſe your richeſſe/ ſpe-  
cially you that come to the office of the  
Cytie. For ye ſpend vnumeſurably / Vp-  
pon whom? Euen vppon them which ha-

## The lamentacyon against

ne noneade / as vppon the Nobles and  
Jentlemen of the Courte / Vppon the Al  
dermen and other riche commoners /  
which haue as greate neade of your great  
feastes / as hath the see at the hyghest of  
a spryng tyde of the pyssing of a wrenne /  
the pore forgotten / except it be with a  
fewe strappes and boanes sent to newe  
gate for a face. Alasse Alasse / how lytle  
it is the LORD knoweth. I thynck in my  
Judgment / vnder heuen is not so lytle  
prouysion made for the pore as is in Lon  
don of so riche a Cytye. Well / the pore  
well felyth the burnyng of .D. Barnes  
and his felowes / which laboured in the  
vyneyard of the Lord. For accordyng to  
their offyce they barked vppon you to  
loke vppon the pore / so that than some  
relyef they had. But now alassee ye be  
coalde / yee even those which saye they be  
fauourers of the Gospell. It is a token  
that your foundation was buylded vpp  
pon the Sand / for that GOD hath suf  
fred your true prophetes to be brent / or  
rather murthered. Though they be gon  
ne / consyder it was not their commaun  
dement /

## the Citie of London.

dement/but the very luyng Gods/ whose testament ye haue in your very mother tong/thankes be to the Lord God therefore. In the same ye maye perceaue/ that their absence shuld not quentch ner molyfye your loue towarde your poare brethren/and doute not but God shall raise other/ that shall speake with the same sprete which they dyd / and with no lesse loue and vehemence / if your Iniquitye be not cause to the contrarye etc.

Ther is a custome in the Cytye/ones a yeare to haue a quest called the warmal quest / to redresse vyces. But alassee to what purpose cometh it/as it is vsed. If a pore man kepe a whore besyde his wyfe/ and a pore mans wyfe playe the harlot / they are ponnysshed / as well worthye. But let an alderman / a Gentleman or richeman kepe whore and whores/ what punishment is ther? Alassee this matter is to badde. I saye some of your Aldermen kepe whores / to the greateshame of all the rest: It were no shame to name them. Wherfore repent and amend/or suerly I wyll / if God lend me



## The lamentacyon agaynst

lyfe / in a nother word / name you and  
other Gentellmen of the Courte / which  
are openly knowne to be commen aduou  
trers. Which is no litle shame to the hea  
des and ot. er rulars of the cytye to suffre  
soche abhomynacyon. But no maruell  
thoughe ye suffre bodely aduoutrers/  
seyng ye your self are spirituall aduou  
trers callyng vppon vaine Gods. Ye wyl  
saye / I sclander you. He sclandereth  
that bryngeth vp falsse lyes / Some of  
you knowe whether I sclander you or  
not. I had almost saide / that half / or all  
the bentche shall knowe at the last daye  
that I saye trueth / the moare pitye it is /  
I wold it were a sclander. But I sclan  
der you so / that except ye repent and a  
mend your lyuyng / as well ye that be sufa  
frers of soche vyces as the commytters /  
except ye amend / I saye / and seke redresse  
of this and soche lyke / the vengeaunce of  
God wyll light vppon the cytye for your  
synnes. For howe can ye do Justyce vpa  
pon a nother / and ye offend in the same  
your self? Xee / and how parcyall be ye /  
that punnysh the pore / and leue unpun  
niss

## the Synne of London.

missed those heades / which shuld geue  
good ensample to the rest. Awake awa-  
ke / for the lord slepeth not / althoughe ye  
thinke / he winneth as this geare. I ex-  
hort you in goddes name loke better vpon  
chosyng of your heed officers. Let  
not riches onely cause me to rule / and spe-  
cially loke better on in chosyng your offi-  
cers of the lawe. How can dronckardes /  
Whoremongers / or couetouse persons ge-  
ue right iudgemēt? do brears bring forth  
fygges / or thornes grapes? And I saye  
vnto you / the parcialitie of Judges sup-  
pressing the poore in ayding the riche for  
lustre / and in condemning the innocentes  
and lettynge the wycked go free / bringeth  
the vengeance of God vppon all pla-  
ces / as appeareth in Isai. 3. Here I could  
saye somewhat moare than I now wyll  
I meane concernyng the condemnynge of  
Innocentes. Thinke ye that GOD hath  
not as moche to laye to the Charge of  
London / for kylling his seruantes / as  
he had agaynst Jerusalem / for kylling  
his prophetes? Yes / yes / For Gods sake  
ye that be elders repent / and geue your  
B v selues

## The lamentacyon agaynst

selues so readyng the lawe of the Lord/  
that ye maye be an insample to the com/  
mons in Godly conuersacyon/ and in the  
Scripture ye shall learne what to do/  
and what to leaue vndone / and how to  
knowe falsse prophetes / and wherby to  
cast them oute of your consciences / whe-  
re they haue sytten of long tyme / euen in  
the steade of God. I meane not the Bys-  
shop of Rome alone / but he and all his  
marc<sup>t</sup> with him / and specyally his awne  
generacion / which are al forced cappes.  
What a plague is this that in no mans ty-  
me alyue was euer any christen Bysshop  
rayning ouer the Cytie of London / but  
euery one worssse than other. I thinck  
ther can now come no worssse / except the  
same Lucifer that fell from heuen come  
him self / which is the very father of all  
popish Bysshoppes. Consyder / this is for  
your iniquytye. Yet let the lytle flock re-  
ioyce / and geue God onely thanckes / that  
he hath raysted other meaner membres in  
the syght of the world than Bysshop-  
pes / to preache the Gospell / and to set it  
forth in wrytyng. Now to all you thou-  
ghe ye



## the Cytie of London.

ghe ye be fewe in noumbre/which fauour  
Gods holy word vnfaynedly/and not in  
word onely/but inworckes also/specially  
those commaunded in the scripture / shewyng  
the frutes of your faith / saye I  
thus/ Exhortyng you for christes bloods  
sake/ to be dylygent in prayer / onely  
to the everlyuyng GOD/that he of his  
awne mere mercye geue grace to the ru  
lars of this Cytie/that from henceforth  
they maye seeke GODs glorye onely / the  
commenwelth/and prouisyon for the po  
re. And then doute ye not/but GOD shall  
geue our noble Kyng soche an hert / that  
he shall knowe / and soche eyes that he  
shall plainely se / and soche eares that he  
shall vnderstand in deade. For why it  
is the lord that hath the hert of all prin  
ces in his hand Prou. 21. So that I saye/  
where as he hath now bannysshed oute  
of his realme/but the very bearewolf the  
whore of Babylon onely / and yet gnaweth  
vppon her dyrtie tradicyons with  
wayne and folish ceremonies made by the  
whore and her abhominable predecessours  
/ shall soone also banish with her / all  
her

## the Lamentacyon agaynst

her fylthy tradicions and beggarly ceremonies/ agaynst which S. Paull wrote/ Galat. 4. and in many other places moa. Now shall the papisticall soart dispyse this my lamentacyon / and laughe me to skorne / althoughe I know ther is no Christen hert in this realme / no ner in the wholle world / which knoweth the vices vsed in this Cytie / and how lytle Gods glory is sought / how lytle the commonwelth is set by / how barely the poare is prouyded for / but he wyll lament with me / And as for the contrarye part / to be auendged apon them / wysh I with all my hert repentance / and wyll continually / my lyfe duryng / praye vnto the ever lyuyng God / to drawe them to the Gospell of his sonne Iesus Christ / and that they maye come to the Father by the onely Waye and Doore Christ / and that they maye forsake their bydoares and clymmyng in at the wyndowes / wherby they shal neuer attaine any saving helth / nether by the Masse of Scala corli / of the. 5. Woundes / ner by no other soche lyte tromperye / and I praye God cal the from that noumbre / whom the Almygh

## the Cytie of London.

eye sytting in Heauen laugheth to scorn  
ne/ Psal. 2.

The onely cause that I wryte this  
is to exhort all men / as well readers as  
hearers / to repent be tyme / and to fall dy  
lygently to prayer / askyng mercye / that  
we maye auoyde the plagues which we  
rightfully haue deserued / And no doute  
we shall not escape them all / vnlesse we  
repent the soner. Remember how he war  
ned the Cytie of Ierusalem : 40. yeares  
long / and because they repented not / but  
slewe the prophetes by whom God war  
ned them / he kept promes with them /  
and scourged them accordyng to their de  
seruyng : And he that spake the same to  
Ierusalem / speke it to you and to all  
Cyties that commye lyke iniquytye as ye  
do. And ye haue bene warned lyke as was  
Ierusalem almost this 20. yeares / yee and  
moare playnelyar warned than ever was  
Ierusalem / or any other Cytie that ever  
was afore oure tyme / if ye march well all  
thinges / And whether ye haue serued the  
disciples of the lord lyke as dyd the Cy  
tezens of Ierusalem his prophetes / Jud  
ge your selues / and ye shall se that ye ha



## The lamentacion agaynst

ne shedde moare bloude than euer dyd Jerusalem/ euen of them that taught you Godds trueth. Well. I can no moare/ but beseeche the lord GOD/ that he wyl geue soche grace to some/ that in the tyme of his wrath he maye fynd. 10. righteous persons in this Cytye / wherby the wrath and vengeance of God maye be turned from it / which is lyke to come shortly vppon vs or our Chyldren / for our synnes and for our forefathers. For we haue deserued a thousand tymes more plagues / than euer dyd Tyre and Sydon / or Sodome and Gomorre. Were it not for the greate mercy of GOD / I thynck we had found it so yer this tyme. For we haue an ensample of these Cytyes / and they be wrytten for our learning / to as moyde soche vices. Yet no doute the vices commytted in the oh London / are as euell as euer were in any of the foure Cytyes afforsaide / And suerly I thynck / if they had heard the preachyng that hath bene in london this. 14. or. 16. yeares past that they had repented and forsaken their iniquytye. For I saye vnto you that the Gospell was neuer moare synce reliar

## The Cytie of London.

reliar preached in the tyme of the Apostles/ than it hath bene alate in London/ ner neuer moare goodlyar expocysions vppon the Scripture / and that a greate noumbre/ wherby to drawe vs to Christe Iesus. For why the same sprete/ even the very holy ghost which spake in the Apostelles/ hath spoken in men now to vs: but alas/ as the prophete saith/ Isa. 29. we haue eares and heare not/ eyes and se not etc. Se ye not/ ner yet perceauē how the blynd prophetes haue lead you/ euē now in oure tyme? Haue ye not slayne the seruauntes of the Lord/ onely for speakyng agaynst the authoritye of the falsse busshop of Rome/ that monstrouse beast/ whom now ye your selues do or shuld abhorre/ I meane all his lawes beyng contrarie to christ and not his bodie/ and yet ye se that a fewe yeres past ye burnt them for heretiques abhominable which preached or wrote agaynst his vsurped power. And now it is treason to vphold or maintene any part of his vsurped power/ and he shall dye as a trayture that so doth/ and well worthy. So saye I vnto you/ ther shall be yet thynges preached vnto you

## the lamentacion agaynst

you/and/ye shall be instructed by wryters  
of thynges / which ye be not yet able to  
beare/and who so ever preacheth or wry  
teth it/if the lord defend him not oute of  
your handes afore he must dye for it/and  
yet oute it wyll at the length / thonghe  
all the Deuelles in Hell saye naye to it/  
and so shall be reformed. And even this  
folowynge is one of the chiefeſt thynges:

Oh ye Cytezins wyll ye neuer geue  
your selues to the readyng of the Scrip  
ture/wherby ye maye knowe the lawe of  
the lord/ to auoyde the everlaſting dam  
nacyon/which is ordeyned for the deuell  
and his Aungelles? Wyll ye ever be igno  
raunt of Gods commandement Exo. 20.  
ſaying/ I wyll haue non other Godds in  
my ſyght/ and that ye nether bowe your  
ſelf ner ſerue any thyng as God that is  
in earth beneathe / or in heuen aboue/or  
in the Water vnder the earth. And do ye  
in yt yet ſe/how this whore of Babylon  
hath altered the ſupper of the LORD  
which was instituted to haue the bleſſed  
paſſyon of Chriſt in continuall remem  
braunce/and to a perpetuall memorye of  
thandes



## the Cntye of London.

thanc'esgeuing/ which we shuld receaue  
with all reuerence and meakenes of hert/  
geuyng thanc'es to the Lord God onely  
for that benefyte which we haue recea-  
ued and obtayned throughe Christes  
deeth / which this Supper signifyeth/  
and that we beleue as verely as we eate  
the bread and drynck the wyne / which  
nourisheth the bodye and is seen with  
our corporall eye / and spiritually repres-  
senteth the very bodye of Christ/ euen so  
verely as we haue tasted / eaten and seen  
this holy supper or Sacrament of thanc-  
esgeuyng/euen so verely to beleue that  
Christ dyed for our synnes / and that his  
bloudde onely hath pacified the wrath  
of God the Father/and so hath set vs at  
peace with God. For he hath payde that  
which laye not in me/ ner in no man/ but  
onely in him that was both god and man/  
and by no nother meanes myght man be  
redeamed/and so to acknowledge that he  
is deed and hath shed his bloudde for our  
synnes/ and is rysen for our ryghtwisesnes.  
Thus I seyng my syns buryed in Christes  
woundes must euermoare be thanc'full  
to the eueryuyng God onely. And thus

## the lamentacyon agaynst

to eate his blessed bodye and drynck his  
bloudde spiritu ally in faith is Gods in  
stitucyon/Mat th.26.Marc.14. Luc.22.  
1.Corinth:11. where he saith/ as oft as ye  
shall eate of this bread / and drinck of  
this Cuppe/ye shall shewe the LORdes  
deeth tyll he come.And S. Austen sayth/  
What preparest thou thy teeth and thy  
bely/beleue and thou hast eaten / Which  
agreyth with the wordes of our sayour  
Christ / saying / The Flesh profiteth no  
thyng/it is the Sprete that quycheneth/  
Joh. 6.

But the institucyon of Antichrist  
is cleane contrarye to this. For by his in  
stitucyon thou must fall doune vppon  
thy knees/holdyng vp thy handes as to  
God/ In dede it is the Popes GOD and  
his membres. For he and they must and  
wyll haue a G O D / which they must se  
with their corporall eye/because they ha  
ue no hope in the lyuyng God throughe  
the spirituall eye. And thus hath he  
chaunged the holy memorye of Christes  
deeth in to worshipping his God made  
of fyne flower/ and all to bryng him self  
and

## the Synne of London.

and his membres a loſt / and in the reputacyon of the world / above all degrees of men / yee above King and Emprour / yee and therby to ſyt in the Conſcience of men / above GOD and his worde / even in the verye Temple of God / where GOD alone ſhuld ſyt / And by his inſtitutyng of this his God / is he crept vp in to this his uſurped power. Oh Antichriſt the begynner of this Idoll / which is the heed of all Idolles / after thyne inſtitucion / Doth not God ſaye as afore is ſaide: Exod. 20. Thou ſhalt not worſhip any ſimilitude that is in heuen / earth / or in the waters vnder the earth / etc. And thou contrarye to the euerlyuynge Gods commaundement / haſt ſeduced the people to honour thy God / I tell the Gentell reader ones agayne / it is the greateſt Idoll vnder heuen as it is vſed in his maſſe / and a God of the making of Antichriſt / as is ſaide / which maſſe is byrtye dregges and foliſh ceremonyes withoute ſignificacyons to auaunce and ſet oute his GOD / to the blearying of the eyes of the Synnfull. And thou ſhalt ſe / if thou wylt reade



## the lamentacion against

the .18. chap of the Apocalipsis / calling  
to God onely to open thynne eyes / all the  
trishtrash that Antichrist hath soald vs/  
Which trish trash be implementes of the  
masse of Antichrist / I meane not the An  
tichrist of Rome onely / but also of wyn  
chester / of london / of dyrrham / Salisbur  
ry and worceter etc . with all their brea  
thern in Antichrist . And in the saide .18.  
Chapter thou shalt se the fall not onely  
of the whore alone / but also of her mar  
chaundise that same trishtrash with her .  
For even as the whore is fallen in Eng  
land alreadye / thancfes onely be geuen  
to God therfore / and yet her trishtrash  
remayning for our iniquities sake even so  
I saie / in the sayed .18. chapter thou shalt  
se that her marchaundise must folowe /  
when the tyme is come that GOD hath  
appoynted . No doute our vnthancful  
nes sake / and the geuyng of Glorie vnto  
men which shuld be geuen onely to God /  
is the cause of the long remaynyng of  
the premisses .

The wordes of the .18. of the Apoca.  
be these . Alas Alas that greate cytye ba  
bylon

## the Cytie of London

bylon/ that myghtye Cytie / for at one  
hower is her Judgement come / and the  
marchauntes of the earth shall wepe  
and wayle in them selues / for no man  
wyll bye their ware any moare / the ware  
of gould and syluer and precyous stoa-  
nes / nether of perles and raynes and pur-  
ple / and skarlet / and al thinne wood / and  
all maner vesselles of Iuerey / and all ma-  
ner vesselles of most precyous wood and  
of Brasse and yarne and Synamome /  
and odoures / and oyntmentes / and fran-  
cencense / and wyne and oyle / and fyne  
flower / and soules of men. This fyne flo-  
wer haue they made the chefest of all  
their trishtrash / and a cloke or a cloude  
to shadowe all the rest. Reade the chap.  
and thou shalt perceaue moare / I praye  
the Gentle reader iudge / Were not the  
pardoners marchauntes to them? Yee it  
is wel knownen that their pardons and o-  
ther of their trompery hath bene bought  
and sold in lombard streete / and in other  
places / as thou wilt bye and sell an horse  
in smythfeld. Yee and at Ester when  
thou shuldest come to the supper of the

## the lamentacyon agaynst

Lord/to receaue the Sacrament of than  
desgeuynge/there must thou receaue the  
God of Antichrist withoute significacis  
on or Godly instructyon / yee and thou  
must bye it and paye for it/ as men some  
tyme bought twopennyes in sope lane.  
Yee and thou must paye for his God or  
thou haue it. Yee I haue heard of pore  
men for lack of two pence put from the  
receauynge of their God / and for lack of  
paying the parson or vicar his dutye/  
many haue bene put from it.

And moare I tell the reader / that  
the bodye of our Sauyours Jesus Christ  
cannot be eaten with teeth / it must be  
eaten with faith/ as is aforesaide. And  
further marck this / That thing which  
hath begynnyng or endyng cannot be  
God/ so can this Sacrament no moare  
be GOD / than was the Paschall lambe.  
For God is withoute begynnyng and en  
dyng / and so is not the GOD of Antis  
christ / For he is made many tymes by a  
synful hypocrite. Well then it hath be  
gynnyng/and maye perish and mould a  
waye/and the lytle mows wyll eate it/ if  
he



## the Title of London.

he maye come by it / and the wyne will  
wax sower and stinck / as dothe their holy  
water in the Font by long keepyng / which  
hath bene the destrucyon and deeth of in  
numerable chyl dren / where as two or  
thre droppes of water taken oute of the  
priesstes hande / and cast vpon the childe /  
were sufficyent / and the chyl d neuer nea  
de to be taken oute of his clowtes / etc.  
Now to my purpose agayne / Oh thou  
blynd man / can the bodie of Christ perish  
by any maner of meanes ? as to wax so  
wer / or that any maner of beast maye ea  
te the body of Christ ? No suerly / God  
forbid. But this march / that euen as the  
Passouer lambe was a sygne / a toaken /  
and a remembraunce to put the chyl dren  
of Israell in memorye of their corporall  
or bodely delyueraunce / and also that  
Messias shuld come and be slayne for  
their synnes / paying their raunsome / and  
delyuering them from everlasting deeth /  
which moued the faithfull of them to be  
thancfull to GOD / for that they bele  
ued as verely as they dyd eate of that  
Lambe which they had slayne / euen so re

## the lamentacion agaynst

rely had God delyuered their forefathers  
from the plagues which fell vppon the  
wycked vnbelenvers/and also that a redea  
mer shuld come/ which God the Father  
had promesed by the mouthe of his pro  
phetes / And thus did they both eate  
Christes bodye and drynck christes bloud  
de in faith spirituallly many yeares afore  
Christ was borne. Euen so the Sacra  
ment of thankesgeuyng is to vs a sygne/  
a toaken / a spirituall memorye of our  
spirituall delyuerance. For the faithfull  
beleneth euen as verely as they receaue  
this holy sacrament of thankesgeuyng/  
euen as verely as they both se and eate it/  
so do they acknowlege the benefyte  
which they receaue in and throughe the  
immortall God/and which the same ho  
ly Sacrament representeth/And no dou  
te the verye bodye of Jesus Christ is spi  
rituallly with and in vs in the receauyng  
of the sacrament / if it be receaued with  
the faith aforsaide/ euen lyke as he is a  
mong two or thre which be gathered to  
geather in his Name / as it is his godly  
promes/ Matt.18. Thus ye maye se/that  
the

## the Cytie of London.

the same faith that saueth vs/saueth the olde fathers . For they beleued throughe that outward sygne / that a redeemer shuld come/and we throughe the memory of this holy sacrament of thankes geuyng/beleue that he is come/and hath fullfilled al that was of him prophecied/and thus bothe they and we eate the holy body of Christ spiritually in one faith.

And further vnderstand reader/that vnto all beleuers / the Ceremonie of eating the Paschall Lambe ceased immediately when Christ had chaunged it in to a maundy of thankesgeuyng . For why/ the next daye was fulfilled by the deeth of Christ / that thing which the Paschall Lambe to them dyd represent. Thou sayest it is a Sacrament/which I both graunt and wryte/ If it be a Sacrament / as it is in deade/than is it a sygne of some holier thing than it self is/ And beyng a sygne of a holier thing than it self is/ so can it not be GOD / For what sygne or toaken wylt thou haue holier than GOD? None . Ergo than it is not God him self/ but some sygne/ toaken/ or



## the lamentacion agaynst

remembraunce of some benefyte which we haue through him / And this holy signe putteth vs in remembraunce therof to be thankfull to the lord. Thou wilt saye it is God him self / euen flesh bloud and boanes / yee and senowes therto / as wyse master standish / one of your wyse falsse prophetes preached of late among you. But yet deny I that for all his vngodly learnyng. For how can it be a sacrament of God / and God him self also / seying ther can be nothyng holier than God? And agayne if it be God that is present / Thou folle / what needeth the of any Sacrament or signe of that thing which is present it self?

As touchyng this matter / John frith the seruant of the Lord / whom ye and your falsse prophetes haue burned / whose bloudde with other cryeth vengeance agaynst your Busschoppes / he I saye / hath wrytten inuinciblye in this matter / whose worde I exhort all those which fauoure the free passage of the Gospell vnfaynedly / to reade and to studye. For is is agreyng vnto the touches  
stoane

## the Cytie of London.

stoane Gods worde/and to the old auncient doctoures/as appeareth by the same boke of his / And I exhort you in Gods name/if ther be any christen pryncer in London / to prync moe of that worck/for there kan neuer be to many of them/ Feare not man althoughe deeth folowe/seying Christ saith / He that loseth his lyfe for my wordes sake shall saue it/ Matth. 10. And consyder that nether Wyntchester/ ner London/ner the rest of the pyssportes the vesselles of Gods iustyce withoute repentaunce haue no power to destroye but the bodye onely. Wherfore feare them not / but feare him onely that can kyll both bodie and soule/as appeareth in the saide. 10. chap.

John  
Fryth

And in this matter I saye with the saide John. Fryth / that it is no poynt of our damnacyon ner saluacyon. If I beleue he is there flesh and blodd and bones/etc.it saueth me not/ nether if I beleue it not/it damnieth me not/ But to haue the absence of the benefytes of his deeth in my heart / maye because of my damnacyon/and in beleuyng of the saide benefyte

1563. p. 50. the lamentacion agaynst

# Sacra



## the Qyene of London.

Sacrament of thanckesgeuyng/as afore  
re is saide / to put vs in contynuall me-  
morye of that oblacion and Sacrifyce/  
that we shuld beleue our synnes to be for-  
geuen onely for Christes sake throughe  
his deeth/and so to be thanckfull/which  
holy thyng as yee se/is turned into a po-  
pish Masse / and is to the people a dom-  
me/yee a deed Ceremonie. Wherfore I  
wyll exhort all pryestes that wold be of  
Christes congregacyon / to flee and geue  
ouer that abhominable Massing/which  
is a blasphemy to Christes bloudde / in  
that they make of it a Sacrifyce. What  
Sacrifyce can that be where no bloudde  
is shedde. Wherfore in Christes name all  
you I saye that wold be of Christes chu-  
rch / forsake that whore with all her ab-  
homynable rabbles / and rather begge  
with Christ than welthely to lyue with  
the priestes of her God Bell / And feare  
not but God shal prouyde both clothing  
and foode sufficyent for the bodye. Con-  
syder the Lilye doth not spynne / yet was  
Salomon neuer so gorgeously appareld  
Matt. 6. Who clothed the Lylly? did not  
our heuen

## the Lamentation agaynst

heuenly father cloth it? And be not ye  
worth many sparowes? etc. Well / than  
we se that our heuenly father both clo  
theth and feedeth all creatures / and  
shall not he also clothe and feade you  
which seke his glorye and trust onely in  
him? Yes yes / doute not. And suerly ye  
cannot remayne as ye do / but ye must be  
partetakers of their Idolatrie. Per  
chance thou wilt saye / I could be con  
tented to lyue porely to folowe Christ/  
but I feare the Busschoppes blessing/  
which is a fayrefyer. Set afore the the  
deeth of Christ for preachyng his Fa  
thers wyll / and before him the Prophe  
tes / and after him his Apostles / and at  
this daye his chosen seruantes / And con  
syder as afore is saide / that the deuilles  
pispottes / or vesselles of Gods Justyce  
can but destroye the bodye onely / and  
that God wyll raise it vp agayne at the  
great daye of the Lord / euen as suerly as  
he is risen. And consyder that alwayes  
it was the Busschoppes and the hyghe  
Pryestes that put Christe / his Apostles /  
and his chosen seruantes to deeth / and  
by

## the Vnitye of London.

by their deuylsh seducyng euer blynded  
the prynces and other heed rulers to ge  
ue their consent therunto. Matth. 21. 26.

I wyll comen a word or two with  
your Busschoppes. O generacyon of vis  
pers where haue yee your authoritye / or  
how darre ye be so boald to kyll a man  
for his faith / which Christ neuer dyd /  
ner his Apostelles? For it is a gyft which  
no man can ether geue a nother / or yet  
him self. No no / it is the gyft of God one  
ly. Jam. 1. And that must be geuen a man  
before he can ether do or thinke good / for  
all that is done with oute faith is synne.  
Rom. 14. Heb. 11. No ner ye put no man to  
deeth for Christes sake / but for that that  
no man shuld ether preache / teache or  
wryte Christ aright / but he shall by for  
ce be constrayned of the holy ghost to  
wryte agaynst your pompe / pryde / vyle  
lyuyng / and agaynst your abhominable  
seducyng of the people / leadyng them in  
an endlesse Maze of dyrtie tradicyons  
and folish ceremonyes. And why cannot  
a man set forth Christ but he must wry  
te agaynst you? Euen because ye be the  
vyre



## the lamentation agaynst

very Antichristes/ No/ I saye / it is not possible for any man sent of God/ ether preacher or wryter / but he must open his mouth agaynst Antichrist / as which is the enemy of Christ/ which be you falsse Busschoppes / falsse prophetes that beare the falsse sygne of the new Lawe and the olde / with stouce / strong / and stourdeye archdeacons / deanes and channons of Cathedrall Churches/ and other your petyemembres pryestes of Baall/ and he that openeth not his mouth agaynst you/ cannot truly set oute christ/ and that is the cause whye ye seke their deathes. See bewitch kynges and other rulars/ and tourne their laboures/ I meane the laboures of the seruantes of God/ which crye agaynst your iniquitye/ saying they teach sedicyon / and cause rebellyon agaynst the hygher powers. Oh ye chyl dren of Satan/ all that reade their worckes maye beare recorde with them agaynst your lyes. Who teacheth so moche the obedience toward the hygher powers as God onely in them doth which preach or wryte the Gospell? See bath

## the Synne of London.

hath not God throughe their preachers  
brought your wycked kyngdome vnder  
the temporall powers/ which many yeas  
res ye haue not bene? And because ye wol  
de not be vnder the obedience which the  
Scripture teacheth / hath cost many a  
thousand mennes lyues/ and some pry  
stes among. And this poynt I wysh vn  
to all Kynges that wyll not wylfully be  
blynd to bewarre of you craftie and wily  
busschoppes. Althoughe they wyl not con  
syder the iniuries that they haue done to  
christes church or congregacyon / in per  
secutyng them vnto deth for truly preas  
chyng and wrytyng gods glorie / and my  
nisschyng the glorie of Antichrist / al  
thoughe I saye / that the Kynges of the  
earth and other hygher powers wyll not  
consyder christes cause / yet let them cons  
syder their awne / What and how tyrann  
ously the busschoppes kyngdome hath  
vsed their proienitours kynges of Eng  
land? agaynst whom they were euer the  
heades / the begynners / the ground and  
foundacyon and the very origynall of all  
mischefe. Reade the storrye of wylliam  
Rufus / and of kyng Henry the second /  
D how



## the lamentacion agaynst

how he was vsed by Thomas becket/  
Kyng John how he was vsed of and by  
Steven lancton Bussshop of Canntos  
burye / Which wyll pytye any Christen  
hert to heare / aswell for the wycked vs  
syng of the good Kyng annoynted of  
GOD / as of the bondage and thraull  
that he brought the wholl reaulme in.  
But soche is thecharitie of Bussshoppes/  
as well in all other reaulmes where they  
maie beare rule as in England. And thou  
ghe it appeare that some of the troubles  
which chaunsed to the Kyng of England  
in tymes past came by abottes of these  
fylthye monasteryes rightfully deposed  
alate / yet came the ground from these  
forcked marchauntes. For be thou suer/  
neuer came any displeasure to any pryn  
ce in England or elles where for sekynge  
any godly redresse and sekynge Goddes  
glorie / but the originall and maynteners  
of the same were these forcked cappes.  
Aboue all the membres of Antichrist / I  
saye / beware of them / all you that wyll  
not wyllfully be blynde. They be the very  
right and chese wolues that Christ spe  
keth of Matth. 7. callyng them wolues  
in



## the Cyntheof London.

in Shippes clothyng. What is that  
Shippes clothyng? No doute the word  
of God/vnder the pretēce of which wor-  
de thei come to confounde that worde as  
moche as in them lyeth/Their actes ap-  
peare to them that wyll not wyllfully be  
blynded. Full well know they / if they  
shuld not come vnder a pretence of holy-  
nes/ and specyally with the pretence of  
the word of God/of the church of God/  
of the doctryne of Christ/of the olde true  
learning of .15. hundereth yeares olde etc.  
that no man wold beleue them. Yet for  
al their outward meakenes and holynes  
they be within rauenyng wolues/ accor-  
ding to Christes saying in the place abo-  
ue rehearced: as their actes and charitee  
hath appeared alate yeares vppon the  
seruantes of God / And Christ here shew-  
eth vs how we shuld knowe them. Rea-  
de the places/ and ye shall se them descri-  
bed/as appeareth .1. Tim. .1. and .2. and .2.  
Timot. 3. and .1. Joh. 2. 4. And if ye wyll  
geue no credyte to it/your awne bloudde  
vppon your heades/accordyng to the say-  
ying of the prophete Ezechie. 3. How is  
this to be lamented/seying the kinges gra-  
D ij ce hath

## the lamentacion against

ce hath set oute iniuncyons/that all vy-  
cares personnes and curates shall pure-  
lie and sincerely preache the Gospell/and  
lene their awne dreames / and yet not  
with standyng these iniuncyons/who so  
ener preacheth the Gospell aright / but  
even the very text which the holy ghost  
wrote/and crieth against the calling vpon  
any sauyng health throughe the  
wayes and wordes of mannes iniuncy-  
ons/ agaynst the which all the prophe-  
tes crye/as is aforesaide/ he I saye/ that  
so truly laboureth in the vyneyard of the  
Lord / ye Busschoppes wyll ether hang  
him or burne him/ or preuely murther  
him: And the contrary part/let them ne-  
uer so opely preache their awne dreames/  
yet maye no man trouble them / ner saye  
black is their eye / And no maruell/ for  
christ hath promesed them no trouble or  
Crosse in this world / as which preache  
no / but persecute his word. Thus be ye  
thieves and robbers of all christentie stea-  
lyng from vs the spirituall foode of our  
soules. See a thousand tymes worssse be  
you than the thefe that robbeth vppon  
the hyghe waye for neade: And yet so be-  
wiche you the hygher powers and the  
riche

## the Cytie of London.

riche of the world / that they cannot espye your robberye / And no maruell / for the world wyll loue his awne / as Christ saith Joh. 15. O ye deuilles / ye blynde guydes and seducers of the people / How alaste bewitched ye the parliament house? Euen by your innuencyons and deuylissh studie haue ye caused actes and decrees to be made / so cleane contrarye to the lawes of the luyng God / that I saye vnto you / that very bearewolf the abhominable whore of Rome / neuer made so cruell <sup>This ff</sup> <sup>calum</sup> <sup>faulte w</sup> <sup>all as he is</sup> <sup>acted by</sup> <sup>burqui a</sup> <sup>ynke whil</sup> <sup>fol. 9. 6</sup> actes. He neuer made it deeth for a priest to marye a wyfe; but ye shame not onely to separate them that be maryed / so contrary to Gods worde which saith / Let no man separate that which God hath coupled / Matth. 19. yet haue ye made it deeth / Oh generacyon worffe than the vipar. Doth not S. Paull saye / Let every man that hath northegifte of chastitie take his wyfe. 1. Cor. 7. Here is no parson excepted / And that the Apostelles / had wyue / the Scripture is playne / as S. Peter Mat. 8. Ye wyl saye / ye haue the gyst of chastitye. Well the chastitye of the most part of you / which procured those wick



## the lamentacion agaynst

ed actes is metely well knowne/and therefore make ye it no abhominacyon to kepe whores. We abhorre the remedye ordeyained of God/and mayntene the remedy of Sathan/as apereth by wyntchesters garden. Well/ ye Busschoppes/ and ye Channons of the Church of Bell/these Cathedral Churches / ye shutters vp of Gods worde / accordyng to his awne Prophecie Matth. 23. Luc. 11. to you I can saye no moare/ But thoughe the world or the worldly people laughe vppon you / yet wyl the vengeance of God light vppon your forced cappes and your cathedral Churches of Bell one daye / and that shortly except ye repent be tymes.

Is not your auricular confession also so abhominable? yes and that one of the most fylthiest thing vsed vppon earth as hath playnely appeared by the feates of your chaplaynes in dyuers places of England alate / and some this yeare. I coulde name the priestes and places also. But I wyll passe it ouer with sylence/ trustyng in the lord/that the hygher powers shall ones se the myschefe that cometh therof / and redresse it. What an abhomynacyon is it / that I shuld

## the Vntie of London

go powre oute my vyces in to the eares  
of an vnlearned Buszard/ and specyally  
for a woman wherby sir John knoweth  
where to be spead. Xee and she wyll not  
graunt to him/ he wyll not shame to thre  
ten her to open her vyce / and so for fea  
re she must agre to his abhomynable des  
syre. What a blyndnes is it/ to thynck my  
synnesforgeuen me/ when a pryest of An  
tichrist/ as the most part be/ hath waga  
ged two or thre syngers o~~er~~ my head?  
David saith/ I confessed my synne to the  
Lord/ and he heard me and forgau~~e~~ me  
Psal. 32. The Israelites when they had  
offended the Lord God and after years  
nestly repented/ calling to the Lord ones  
ly for mercye/ bryngyng forth ther frus  
tes of repentaunce were incontinet dely  
uered from their aduersaryes / as appea  
teth Judic. 8. 9. and in many other places  
of the Byble. This was before any auri  
ricular confession was knowen. For that  
no doute was the inuencyon of Antis  
christ of Rome/ And one chiefe cause was  
to betraye prynces and other great men.  
For what noble man was it in Christens  
dome/ that spake agaynst forced cappes

## the lamentacion agaynst

many yeares long / but the Bussshop of Rome had his coufessyon with all spea-  
de ? And sodenly they wold so bewitche  
the prynce of that realme / and foarge so  
me matter agaynst him / and so of force  
he shuld be made a traytour / and so suf-  
fre deeth. I thynck this matter be manis-  
fest ynoughe to many men / as well in  
England as elles where. Well / this vyle  
thyng was not from the begynnyng / nei-  
ther shall it contynue to the ende. Euen  
as your inordinate possessyons were not  
of our heuenly Fathers plantyng / and  
therfore must be plucked vp by the Roas-  
tes with your companyans and brethern  
in Antichrist thabbottes / as is before sai-  
de. Some wyll saye it maye be well vsed /  
Which I vtterly deny. It shall ne can-  
neuer be well vsed / so long as Pryestes  
maye kepe whores withoute daunger of  
deeth / which burthen maye rightfully be  
layed vppon them / seying they abhorre  
matrymonye instituted of God / agaynst  
which synne was no remedye but deeth  
in the olde lawe / where as theft was but  
rendryng doubble. For this and soche ly-  
ke thynges / beye learned yerulars lest the  
Lord



## the Citty of London.

Lord be angrie etc. psal. 2. Agayne I saye/it shall neuer be well vsed of all pryest-  
tes so long as they shall grope our parti-  
cular synnes / which is not necessarye.  
For why if I be repentaunt / and yernest-  
ly mynded neuer to fall to myne olde ac-  
costomed sinnes agayne / I doute not but  
I am forgiven withoute the pryest for  
Christes sake onely. And if I have not  
that repentaunce euen from the botto-  
me of my hert / and beleue not that I am  
forgiven for Christes sake / as a forsaide  
all the Pryestes in England saye I / ner  
yet that bearewolff of Rome ther to can  
forgive me / Thus ye maye se wherin con-  
sisteth confession for the offence to gods  
ward. And as concerning thy neyghbour  
thou must reconcyle thy self to him  
whom thou hast offended / and make re-  
stitucyon to thy power / And if thou be  
not able to make recompence with good-  
es / thou oughtest to offre him thy bodye.  
And euen as thou art bound so to do / so  
is he bound to shewe the mercye / But do  
thou thy dutye / And thus euery neygh-  
bour to reconcyle etche to other / is the  
right confessyon for offences chauncyng

## the lamentation agaynst

betwene bretherne or neyghbours / as  
apeareth James. 5. and Matth. 5. Thou  
bussshop / thou falsse prophete wilt saye /  
that it is ordeined of god / and wilt bring  
in chesely for the / that Christ sent the. 10.  
Lepers to the Priestes / which serueth as  
moche for auricular confession / as to laie  
an ynion to my lytle fynger for the to  
theatche / To you blynd guydes that be  
ignorauntly blynd speake I / and not to  
those that be wyllfully blynde / let them  
be styll blynd: Yet I exhort all christians  
to praye for the that they maye se. But  
wylt thou knowe the true causes why  
Christ sent the Lepres aboue all other  
which he healed / and none other to  
the priestes. Reade the. 13. and. 14. chap  
of Levitic. and there shalt thou se / that  
it was appoynted of God / that no per  
son ones hauyng the leper / shuld come a  
mong the congregacyon of the wholle  
tyll he were cleansed / And for a certen  
tye that he shuld be fyrst wholle / the  
pryest had the ouersyght / and kept him  
certen dayes for a tryall / to be suer  
that he was wholle before he wolde so  
admyt him / and when the pryestes found  
de him wholle in deade / than dyd they

## the Cytie of London.

admyt him after he had offred the obla-  
cyon commaunded in Moses lawe / to  
go abroade among the wholle / And for  
because Christ wold not breake the lawe  
but was the fullfyller of the lawe / sent  
he them to the pryest / not to shewe their  
synnes / for they shewed none duryng the  
wholle tyme of Moses lawe / but for the  
cause aforesaide . Another cause that he  
sent them was / that the pryestes sclaundered  
Christ / saying that he blasphemed  
Mat. 9. Lu. 5 Jo. 5. Therfore christ badde  
them offer the oblacyon commaunded in  
Moses law for a wytnes vnto them / Vee  
no doute for a wytnes agaynst their infes-  
delitye . For they a force must confesse /  
that Christ healed them . For why / they  
admitted them for cleane / and receaued  
the oblacyon / and yet sclaundered they  
Christ / so setting them selues withoute  
all excuse of their most worthie and wyl-  
full damnacion. Christ did not onely send  
the .10. Lepers / but also other lepers that  
he healed . But let them fynd that euer  
Christ sent any other that he healed to  
the pryestes / as the palseysyck / the diseas-  
ed of the bloud dyeflyx / the possessed



## the lamentacyon agaynst

with deuilles and soche other life/which  
notwithstandyng were synners as well  
as the Lepers / and needed remissyon as  
well as they/then let me dye for it. O yee  
Antichristes/ yee your selues maie se/ how  
lytle this text of the Lepers serueth for  
auricular or eare confession/ Wo be vnto  
you ye wresters and wrythers of Gods  
holy worde. I could bring in as good au-  
thoritye agaynst the rest of your wycked  
decrees / but I wyll differ it to the mas-  
kyng of a nother worck / which I wyll  
make if the Lorde lend me lyfe/ If not I  
doute not but he shall rayse other that  
shall accomplish that which I haue be-  
gonne / For doute not / but Gods chosen  
wyll with the Scripture fyght agaynst  
your wycked decrees/ yee althoughe their  
bloudde be shedde therfore. Yee and as  
moche ioye haue they to set forth the glo-  
rye of God/ and to bryng their bretherne  
to the knowledge of your blynd error-  
res/ and to teache them the waye to auoy-  
de them/ callyng them to Christ/ euen as  
moche Joye I saie/ and with as fre hert/  
as ye haue to robbe Christ of his honour  
beuyng parte to him/ part to the creatur-  
res

## the Cytie of London.

res by him created. Yee and moche moare  
than ye haue in mayntenyng of your  
kingdome in pompe and pryde/ and in the  
dyng of the bloudde of Innocentes. For  
we knowe that the Lord hath promes  
sed vs no nother reward in this lyfe. And  
ye haue made wondrous good prouys  
sion for the same. For who so euer shall  
preache Christ/ or wryte Christ aright/  
he is incontynent in the nette ether of  
felony/ treason/ or heresye/ or in all thre.  
But at the great daye of the Lord/ at the  
risynge of all fleasch/ ye generacyon of vi  
pars shall se/ that those shalbe found  
faithfull both to the kyng of the bodye  
onely/ and also to the kyng of both bodye  
and soule and than yee shall be found in  
deade fealons/ traytours and heretyques  
both agaynst God and man/ and soche  
wyl ye be so long as ye possesse that in  
ordinate riches/ that wicked Mammon.  
God geue the kyng an hert to take that  
wicked Mammon from you/ as he maye  
rightfully do with the consent of the  
commens/ by act of parliament/ so that  
it maye be disposed to Gods glorie and  
the commonwelth/ as to take him self  
a por

## the lamentacion agaynst

a porcyon/as. 8. or. 10. of euery hundreth  
for a knowledge of obbeyance/and for  
the mayntenaunce of his Estate / The  
rest politiquely to be put vnto a common  
welth / fyrst distributed among all the  
Townes in England in Summes accor-  
dyng to the quantytye and nombre of  
the occupyars/and where most neade is/  
and all the Townes to be bound to the  
Kyng/so that he maye haue the money at  
his extreme neade to serue him / he re-  
dryng it agayne / And also a polittique  
waye taken for prouysyon for the poore  
in euery Towne / With some part to the  
mariages of young parsonnes that lack  
fryndes / Wayes ther are ynoughe / who  
so lusteth to studye for them . Yet one  
thyng I wold wish to all men/if it were  
Gods pleasure / that is / that all men  
wold take you euen as ye be forced cap-  
pes/wherof thapostles / neuer ware a-  
ny / Ye Busschoppes/ ye false prophetes/  
For euen as the vypar aboue all other  
wormes or serpentes is most fullest of  
poyson for certen qualytyes in him/ euen  
so ye aboue al the membres of Antichrist  
be the most fullest of poyson / swyfstest



## the Synne of Lon don.

to shede bloudd / the greatest persecutors of Christes congregacyon / Yee and ye haue euer done most myschefe in shooting vp of Gods worde from the people aboue all other knyghtes of the Romes church. Wel/your wicked mammon/your inordinate riches was not of our heuenly fathers plantyng therfore it must vp by the roates / with the riches of your other brethern of the Romish Church or Church malignaunt/ which of late were rightfully plucked vp. I wold to GOD the distribucyon of the same landes and goodes had bene as godly distributed/as the act of the roatyng vp was / which distribucyon / I darre saye / all Christen hertes lament. For the fatte Swyne onesly were greased/ but the poare Shepeto whom that thing belonged had least/ or nothyng at all. The faute wyl belayed to all those of the parliament house specially to those which beare the greatest Swynge. Well/ I touche this matter here / to exhort all that loue Gods worde vnfaynedly/ to be diligent in prayer onesly to god / to indue the lordes/ knyghtes/ and Burgeses of the next parlement  
with

## the Lamentacyon agaynst

with his Sprete / that the Landes and  
goodes of these Busschoppes maye be put  
to a better vse/as to GODS glorye/ the  
welth of the commonaltie / and prouys  
syon for the poare . If thou wylt reade  
the Storyes of the thre Kynges asorsais  
de/thou wylt saye it is highe tyme to pul  
from them that wycked mammon. In  
the same Storyes ye shall se what knas  
nerye hath ever bene practized of the  
Busschoppes / aboue all other Imppes  
of Antichrist/as well agaynst Kynges/as  
against the preachers/trachers and wri  
ters of Christes Gospell/ most lykest vnto  
the vypar / as a fore is saide / Vnder  
stand also what the propertie of a vipar  
is / She destroyeth her make or male in  
the concepcon / and the thyng concea  
ued / I meane the young / in the lyttering  
or forthbryngyng destroyeth the dam  
me / So Busschoppes whom Kynges ma  
ke Lordes of Beggars / be commenly the  
fyrst that procure them displeasure / as  
aperech by the Storyes of those Kynges  
asorsaide/ yee they haue put mo Kynges  
to trouble than ever came to lyght. For  
why it must neades be true that Christ  
saith

Bi/shoppes  
ward to  
the



## the Synne of London

saith of them. The children of this world  
be wyser in their Generacyon / than the  
Chyldren of Light be in theirs. What  
thynd<sup>e</sup> ye of the insurreccyon of the  
North: suerly in my Judgement / I wyll  
speake no farther / it was their inuency-  
on / and they were the grounde and founda-  
dacyon therof. It is as well possible for  
the Sonne to be with oute light / as that  
thie shuld be withoute truethe / that the  
Bussoppes were the causers therof.  
Well / thonghe Christ saye / ye be so wyse  
in your generacyon / yet maketh it not a-  
gaynst these woordes / That your wyse-  
dome wyll proue folyshnes 1. Cor 1. which  
God graunt maie be shortly / that the po-  
re sely lambes maye preache and teache  
the Gospell / and that the rest / which yet  
be withoute maye espye your deceate /  
and flee from your dyrtty tradicyons / and  
folowe their awne Shepherd / which so  
louyngly gaue his lyfe for them.

I know the papistes and their flock  
shall sclaunderously report me ether to be  
agaynst the Sacrament / which am dis-  
rectly with it after Christes institucion /



## The lamentacyon agaynst

and fully agaynst the instiutycyon of the Romebushoppes/as ye shall perceaue/ if ye marck and ponder my sentence as right/ Or elles they wyll saye / I am an Anabaptist / which opinyons of them that are agaynst the Scripture ( as they haue dyuers ) I vtterly abhorre / which opinyons neade not heare to be touched.

Your old craft is also to sclaunder vs/ saying / We be causers of insurreccyons/in which poynt euen as I shall now therin shewe my mynde/so haue all those done/ which haue laboured in the vyneyard / of whom ye haue burnt a great noumbre .

I acknowledge and geue to vnderstand/  
to all that shall ether reade or heare this  
my pore lamentacyon/ that all Kynges  
and rulars haue their authoritye and po  
wer of God / And who so euer resisteth  
them/or those which of them be sent/re  
sisteth God Roma. 13. and so seeketh his  
awone damnacyon. See althoughe a Kyng  
be a Tyrant we maie not resyst him. See  
and further/ althoughe a Kyng shuld be  
so wycked to make actes or lawes / euen  
directly

Note

## the Cytie of London

directly agaynst gods lawes/as dyd king  
Darius. Dani. 6. and also the hyghe pry-  
stes vnd pharisees forbyddyng peter and  
John to preache Christ Act. 4. yet maye  
we not with fyst and Swerd/etc. resist  
them/ner be auenged of them/ no moare  
than dyd Daniell and the other chyl dren  
resist Darius / or Jhon and Peter the  
Pryestes and Pharisees/ or Christ Pilate  
Matth. 26.

But gentell Reader marck/ that e-  
uen as we maye not resist them with fist/  
Swearde or Weapon etc / but to oure  
damnacyon/ euen lykwysse maye we not  
observe their wycked Lawes/ ner consent  
or agre vnto them with hert or mouth/  
vnder payne of the self same damnacyon:  
but rather suffer deeth / than ether resist  
them bodely with force or streangth of  
hande / or consent and agree vnto their  
wycked lawes and actes in hert or mouth  
after the example of Christ / Daniell/  
thapostles/ prophetes / martyrs / etc.  
And after the example of the mother  
with her seven sonnes. 2. Macha. 6. which  
example is wrytten for our learning/  
with many soche lyke E ij And

## the lamentacion agaynst

And marck this that euen as all subiectes be bound to the hygher powers/ and to be ruled by them in all thynges/ as lawes/ decrees/ and soche other grounded vppon Scripture/ and not resyst payne of damnacyon.

So must the hygher powers be ruled by the Scripture/ and make no lawes contrary to the Scripture/ payne of lyke damnacyon vnto them / For that is the onely touchestoane/ which tryeth all thyng/ and which must gouerne all thynges.

Thus I ende/ beseching the God of peace/ that brought agayne from deeth our LORD Jesus / the greate Sheperd of the shepe/ through the bloudd of the enerlastyng testamēt/ make you perfect in all good worckes to do his wyll/ worckyng in you that which is perfect in his syght/ onely throughe Jesus Christ/ who drawe you from all your olde Idolatrye/ fornicacyon and aduoutrye/ from persecutyng Christ in his saynctes/ from your inordinate couetousnes / and from your euell suppressyng of the pore : And  
geue



## the Lhthc of London.

gene you grace / that nowe at the last ye  
maye repent and belene the Gospell / in  
embracyng the same / setyng gods glorye  
onely / and the comenwelth as in tymes  
past ye haue done your awne / and dili-  
gently to prouyde for the pore / which as  
boue all other thynges shall be demaun-  
ded of you at the great daye of the lord /  
as afore is sayed.

And thus doyng doute not / but the  
plages which ye haue ryghtfully deser-  
ued / God of his bothomelesse mercye  
wyll tourne from you / as he dyd by the  
Nininites / which repented when they  
were warned by Jonas the Prophete /

If not / loke for no lesse plagys than  
came to Jerusalem and other Ctytes for  
their iniquyte.

And thoughe this be wrytten by a  
synfull man / yet take it for no lesse than  
a warnyng / and not to be myne Acte but  
Gods. For it is not a mannes act to put  
his lyfe in Jeopardie to call his brethern  
to the knowlege of the gospel without  
a worldly profyt / as this can be none to  
me. Bewarre therfore I saye / and amend  
quyckly /

# the lamentacion agaynst

quyckly/ For ye haue/ if ye marck it well/  
bene warned almost this .20. yeares/ and  
that manifestly. And they that refuse  
the warnyng of the Lorde / neuer escape  
most greuouse punnyshment. Awake  
therfore and repent / and tourne to the  
L O R D yet in tyme / and he wyll tourne  
to you / That graunt the L O R D  
of all L O R D es and Father of mercye.

AMEN.

The grace of our heuenly Father  
ther / throughe our Lord  
Jesus Christ be  
with you all.

Made by Roderigo Mors

And

prynted at Jericho in the  
Land of Promes.

By Thome Trant.

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